

# MEMOIRS

## O F

# LITERATURE.

MONDAY, March 23. 1713.

I.

TRAITE' DES ALIMENS DE CARESME, où l'on explique les différentes qualitez des legumes, des herbages, des racines, des fruits, des poissons, des Amphibies, des assaisonnemens; des boissons même le plus en usage, comme de l'eau, du vin, de la bierre, du cidre, du thé, du caffè, du chocolat: Et où l'on éclaircit plusieurs questions importantes sur l'abstinence & sur le jeûne, tant par rapport au Careme que par rapport à la santé. Par M. NICOLAS ANDRY, Lecteur & Professeur Royal, Docteur Regent de la Faculté de Medecine de Paris, &c. A Paris, chez Jean Baptiste Coignard, Imprimeur Ordinaire du Roy, rue S. Jacques, à la Bible d'Or. 1713.

That is, *A TREATISE OF LENT-FOOD*, shewing the different Qualities of Pulse, Herbs, Roots, Fruit, Fish, Amphibious Animals, Sauces; and even of the most common Liquors, such as Water, Wine, Beer, Cider,

*Tea, Coffee, and Chocolate. With an Answer to several important Questions concerning Abstinence and Fasting, with respect to Lent and Health. By NICOLAS ANDRY, Regius Professor of Physick, Doctor Regent of the Faculty of Paris, and Professor in the Schools of the same Faculty. Paris. 1713. Two Volumes in 120. Vol. I. pagg. 519. Vol. II. pagg. 402. Besides the Indexes.*

**W**HEN \* the *Regimen of Lent* †, written by Dr. Andry, came out, the Readers wished that the Author would also publish a *Treatise of Lent-Food*. Dr. Andry, in Compliance to their Desire, has put out this *Treatise* under the Auspices, and with an Authentick Approbation of the Faculty of Physick at Paris. The Design of this Work is to facilitate the Practice of Abstinence and Fasting, by clearing several Doubts about that Subject, and enabling every Body to know what Sort of Food is most proper for his Constitution.

\* Taken from the *Journal des Scavans*.

† An Account of that Book may be seen in the 1st Volume of these *Memoirs*, pag 29. & seq.



This Book is divided into Three Parts. In the first, the Author discourses of *Lent-Food* in general; and then comes to Particulars, and treats of Pulse, Herbs, Roots, Fruit, Fish, and amphibious Animals. He explains at large the Qualities of those Aliments, without forgetting the Qualities which they borrow from the different Ways of preparing them. He resolves many considerable Questions relating to Abstinence; and because some Persons would exclude Otters, Tortoises, &c. out of *Lent-Food*, he treats that Matter thoroughly, and quite otherwise than he has done in the *Regimen of Lent*. Nay, he gives a plain Rule, whereby any one may easily distinguish what is Flesh from what is not.

The Aliments treated of in this first Part, are: *Among Pulse*; Beans, Pease, French Beans, and Lentils. *Among those Grains that are not Pulse*; Millet, Barley, Oats, Rice, Wheat, and Rye. *Among Roots*; Goatsbread, Skirret, Turneps, Parsneps, Carrots, Red Beets, &c. *Among Herbs*; Lettices, Succory, Celery, Parsley, Chervil, Cresses, Pimpernel, Purslane, Parsley-pert, Spinage, Cabbages, and Sorrel. *Among Fruits*; Citrus, Apples, Pears, Grapes, Figs, Almonds, Filberds, Walnuts, Chesnuts, Prunes, and Brignoles. *Among Fishes*; in the first place, Sea-fish: And among Sea-fish, first, the Turbot, Sole, Place, Flounder, Burt, Roach, Whiting, Shad, Thorn-back, Lamprey, Sturgeon, &c. and then, Herrings, Anchovies, Pilchards, Tunny-fish, Salmon, Cod-fish, &c. The fresh Water-fish comes next, viz. the Carp, Trout, Perch, Pike, Eel, Tench, Barbel, &c. The last Article comprehends amphibious Animals, such as Frogs, Tortoises, Otters, Castors, and Snails, which gives the Author Occasion to speak also of the Jelly of Hart's Horn, and to enquire whether it may be used in *Lent*, or not.

In the Second Part, Dr. Andry treats of those Seasonings that are most used in *Lent-time*, such as Milk, Butter, Oil, Honey, Pepper, Cloves, Nutmeg, Cinnamon, Saffron, Verjuice, Mustard, Onions, and Garlic. The Author having explained the Nature of each of them, considers by what Means Abstinence may be moderated in Case of Necessity; from whence he takes Occasion to discourse of Eggs, and of the different Qualities which they contract according as they are dressed. He shews what are

the Effects of boiled Eggs, Eggs with Milk, Eggs commonly called *à la tripe*, Eggs with Verjuice, Eggs dressed after the *Portuguese* Fashion, Eggs with Bread, potched Eggs, Omelets, &c. and then he enters upon several useful Discussions relating to Abstinence.

The third Part contains several important Matters concerning Fasting, and is divided into Two Articles. In the first, Dr. Andry examines a great Number of Questions about Fasting in general, with respect to Health: And in the Second, he explains the Properties of the most common Liquors, such as Water, Wine, Beer, Cider, Tea, Coffee, and Chocolate: Which he does the more exactly, because his only Design therein is to facilitate the Choice of those Liquors to those, who use them for no other End but to remove some Inconveniences, whereby they would be disabled from Fasting.

This Book is the more necessary, because Men have different Tastes, and generally judge of the good or ill Qualities of an Aliment by their Taste, rather than by any Principles. Every Body is apt to think that which he loves best, to be the wholesomest; from whence proceeds that Variety of Opinions about the Nature of each Aliment. A Physician goes upon surer grounds: His Notions do not depend upon his Taste; and being ready, if there is Occasion for it, to condemn what pleases him most, he only consults Reason and Experience. These are the Two Masters whom Dr. Andry seems to follow; and those Readers who shall impartially consider on what Proofs he grounds his Decisions, will easily acknowledge it. He confirms his Observations by those of the most Eminent Physicians, both Ancient and Modern; who have transmitted to us their Discoveries after a long Practice and profound Meditations. He has applied himself particularly to *Hippocrates*; and those who know how much that Ancient Observer exceeds all others, will doubtless approve our Author for giving him the Preference. No Physician did ever explain himself with less Ostentation and more Perspicuity than *Hippocrates*: No Physician discovers so much Exactness and Judgment. He hearkens to Nature, and only repeats what she says: Every one immediately perceives the Truth of his Assertions; and when he describes an Aliment, none can deny the Qualities, which he ascribes to it, but those who



who are blinded by Prejudices, or never used that Aliment. The Author is therefore to be commended for having Recourse to the Testimony of so great a Man. Perhaps some will think Dr. Andry might have omitted many Greek Quotations; but besides that those Quotations have been inserted in the Margin, and do not perplex the Thread of the Discourse, Dr. Andry tells us that he thought it necessary to quote the very Words of Hippocrates, in order to shew his Sincerity, and that he does not pretend to be believed upon his Word. He has also quoted upon several Occasions the Original Words of some Latin Authors; and he says that a Writer who is very nice in his Quotations, should not be blamed for giving undeniable Proofs of his Faithfulness. But to what Purpose so many Authorities? They are necessary, replies the Author, to shew that there is a perfect Agreement among Physicians about the same Subject, and by that Means to convince those for whom a Book is written. If, for Instance, says he, I had been contented, speaking of Beans and Lentils, to give my Opinion about their Qualities, without confirming it by the Opinion of the best Practitioners, perhaps the Reader would not have been very willing to rely entirely upon my Testimony; whereas if I shew that the most experienced Physicians have always believed that Beans and Lentils thicken the Blood, breed Melancholy Humours, and very much impair the Health of those who have not a strong Constitution, the thing will not appear so uncertain.

We wish we could insert here some Examples; but because they ought to be inserted at length, which the narrow Bounds of this Journal do not allow of, we shall be contented to observe, that the Readers will find in this Book many Passages of great Use for the Preservation of Health, and among others, a Way of taking Coffee without roasting the Berries, which appears no less useful than new. We shall further add that the most Learned, (as the Faculty of Physick at Paris expresses it) will read this Work with great Pleasure; and that others will find in it the necessary Instructions, not only to know the most wholesome Aliments, but also to satisfy weak People upon several Heads, and to remove those Scruples, which might arise from a wrong Morality grounded upon wrong Principles of Physick.

## II.

HENRICI LEONARDI SCHURZFLEISCHII Notitia Bibliothecæ Principalis Vinariensis, jussu Ducis Sereniss. WILHELMI ERNESTI conscripta. Accedunt CLAUDII SALMA-SII in Chronicon Hieronymi Latinum variae lectiones & emendationes, tum & ad Chronicon Eusebii Græcum & alterum Paschale castigationes & animadversiones, passim ex schedis B. Fratris auctæ & locupletatæ. Vitembergæ, typis Schroederianis. 1712. 4. Alph. 1. pl. 15.

*The Two following Articles, taken from the Acta Eruditorum, will not be unacceptable to the Lovers of Critical Learning. I don't think it necessary to translate them, because they run chiefly upon Emendations.*

Sereniss. Dux Saxo Vinariensis WILHELMUS ERNESTUS, ut nihil, quod ad boni & gloriosi Principis laudem pertinet, in se desiderari pateretur, atque adeo literis non minus, quam Reipubl. consulere, novam Bibliothecam in aula sua instruxit: cui primo excellentissimum Polyhistorum B. Conr. Sam. Schurzfleischium præfecit, eoque A. 1709. defuncto, fratrem celeberrimum D. Henricum Leonardum substituit. Hic ergo officio suo satisfacturus præsentis scripto notitiam illius bibliothecæ cum Orbe erudito communicare instituit. Antequam ad rem ipsam aggreditur, de ortu, progressu & fati literarum in Germania erudite præfatur. Et sicut Postelli opinionem non probat, illarum originem a Druidum in Germaniam adventu repetentis, ita illis potius accedit, qui Caroli M. temporibus felicitatem istam vindicant, & de hujus Imperatoris in rem sacram & literariam Germanorum meritis copiose exponit. Cum deinceps Musæ Germanicæ sub Imp. Saxonis belli potius quam pacis artes colentibus obdormivissent, eas post inventam artem typographicam ocu-



los iterum sustulisse, demonstrat, p. 10. seq. Et ab hoc demum tempore bibliothecæ in Germania comparari cœperunt, inter quas præ ceteris caput extulerunt Palatina, quæ potissimum Ottoni Henrico, Electori Palatino, & Vindobonensis, quæ Friderico III. Imp. originem debet. In Saxonia speciatim post Lipsienses & Vitembergensem laudatur Gothana ab Ernesto Pio instituta. Postquam igitur de singulis his nonnulla notatu digna recensuerat Cl. Autor, p. 33. ad ipsius tandem Vinariensis historiam se convertit. Præcipuum illius fundamentum jecit Bibliotheca Logaviensis, maximo Balth. Friderici a Logau L. Baronis Silesii sumptu, & studio indicioque Christiani Gryphii undique collecta, quæ post mortem possessoris emtionis jure ad Sereniss. Principem Saxo-Vinariensem pervenit, cum Lilienheimiana & Principali Jenensi, quæ jam aderant, conjuncta. Postea incrementum ac decus haud vulgare ipsi accessit per optimos quosque libros, a B. Schurzleischio ex bibliotheca Gudiana selectos atque redemptos, eos potissimum, qui a Viris eruditis cum Cod. MSS. collati & annotationibus adscriptis illustrati sunt. Atque ex his quasi speciminis loco profertur exemplum Chronici Eusebiani ex editione Scaligeriana, quod Claudius Salmasius olim possedit, & notis atque emendationibus in ora chartæ adjectis distinxit. Constat inter eruditos, Chronicon hoc non ita, ut ab Eusebio ipso scriptum fuit, ad ætatem nostram pervenisse, sed Scaligeri cura, ex Georgio Cedreno, Syncello aliisque quasi ex naufragio tabulas colligentis, restitutum esse. Cum vero Hieronymus in vertendo veteri Chronico Eusebiano sæpe non tam metaphrasten, quam paraphrasten egerit, fieri vix potuit, ut Scaliger ejus ductum secutus, omnia ad mentem Eusebii restitueret. Unde facultas aliorum industriæ relicta est, plura partim ex melioris notæ codicibus, partim ex aliis antiquis Chronologis addendi & emendandi. Hoc cum olim Salmasius, præstantissimis bibliothecæ Palatinæ præfidiis adjutus, fecit, tum uterque Cl. Schurzleischius annotationes ejus, quas integras exhibet, loculentis accessionibus, præsertim ex Jo. Malalæ Chronographia, quam neque Salmasio, nec Scaligero ad manus fuisse, inquit, desumptis auxit; ut doctorum virorum studia excitaret, pariter ac juvaret ad novam & accuratiorem, si fieri possit, Chronici illius editionem adornandam. Ut pauca exempli causa ex his

emendationibus repetamus, pag. 11. Chronici Euseb. inter regiones, quæ Semo & posteris ejus obvenerunt, refertur *φουική περι- σις*. Ubi Salmasius addit: *lege φουίκη & tol- le nomen περισις e medio. φουίκη enim pro φου- νίκη, & inde φουική, scriptum est. Funice in Latino vocatur.* Probat hanc emendationem Schurzleischius & insuper addit, apud Malalam, pag. 15. *χονοχη*. ac in MSS. eclogis a Du Fresnio ad Chron. Paschale, pag. 494. laudatis inter regiones Semi nominari *φουι- κην πῶσαν*. Unde & l. c. pro vocabulo *περι- σις*, quod nimis violenter Salmasius e medio tollit, *πῶσα* legendum putat. Dūbium hoc videri poterat propterea, quod, non Semi, sed Chami, & Chanaanis posteris Phœniciam possederint. Unde apud Stephanum de Ur- bibus legitur *αἰᾶ, τὰ τ' ὅτι φουίκη*. (Ubi perperam, ut hoc obiter moneamus, Salma- sius legendum putat *φουίχης πόλις*, quasi scilicet *χυνᾶ*, quo nihil aliud, quam Chanaanis regio significatur, urbs Phœnicum fuerit!) Sed opportune monet Schurzleischius, Chami posteros non sorte aut ex hæreditate conditoris sui hanc regionem obtinuisse, sed bello Semi posteris eripuisse. Pag. 12. inter populos a Chamo ortos semel iterumque nominantur *Μακῶνες*, pro quo vocabulo Salmasius scribendum censet *Μαίῶνες*, & recte quidem, cum apud Malalam, pag. 15. Chronogr. inter Chami terras *Lydia*, quæ eadem est ac *Μαῶνια*, ponatur. Inter eosdem populos l. c. nominantur *Πισυνοί*, pro qua voce Salmasius legit *Πισδαί*, quam lectionem denuo Schurzleischius autoritate excerptorum Malalæ præfixorum, tum & Chronici Paschalis testimonio confirmat, ubi inter regiones Chamo subjectas *Πισδαί & Παμφυλία* occurrunt. Pag. 44. Salmasius ad Scaligerianam *ἰστοίων συναγωγὴν* notavit, in exhibita ibi Olympionicarum *ἀναγραφῇ* desiderari Nicostратum, cujus robur celebratur apud Pausaniam Eliae. L. II. c. 21. & Quintil. Instit. L. II. c. 11. Sed Schurzleischius Nicostратum hunc sibi invenisse videtur in pagina hujus versu 5. ubi nescio quis *ερατ* memoratur, pro quo corrupto nomine Scaliger *ερατς* substituit. Nam haud dubie, inquit, in MSS. Africani schedis scriptum fuit . . . *ερατ*, pro *Νικόερατ*, & hujus Nicostратi ætatem etiam cum temporum rationibus ibi designatis optime congruere docet. Plura ut excerptamus, neque Instituti ratio permittit, nec opus esse videtur, cum ex his facile de ceteris conjectura fieri possit. Variæ autem



autem lectiones ad Chronicom Eusebii Latini ex Codicibus MSS. Palatinis a Salmasio collectæ, quæ, p. 95. seqq. proferuntur & novis annotationibus illustrantur, iis demum grata & utiles fore videntur, qui Chronicon ipsum in manus sumere & cum excerptis illis integris comparare non gravabuntur. Ceterum animadversionibus multa singularia ad vitam & historiam Eusebii spectantia præmittuntur, & p. 42. seqq. imprimis controversia de Arianismo ejus tractatur, ita quidem, ut a suspitione ista, in quam præcipue a Baronio, Godello, Binio, Petavio, Lambecio, Wastelio, Nat. Alexandro & Jo. Clerico vocatus est, liberetur.

## III.

VARIARUM LECTIONUM & Animadversionum in Livium, a JANO GEBHARDO ex tribus Codd. Bibliothecæ Palatinæ erutarum, specimen, ad Librum I. Livii, ed. ab H. L. SCHURZFLEISCHIO. Halæ. 1712. 4.

**J**ANUS Gebhardus, Ubbonis Emmii Prof. Hist. & Græcarum literarum in Academia Grœningensi successor, cum olim Jani Gruteri, præceptoris sui, concessione, ad Bibliothecæ Palatinæ usum admitteretur, tres antiquos Livii Codices MSS. in ea asservatos inter se atque cum aliis jam impressis comparavit, & ubi discrepantiam aliquamprehendit, eam magno studio annotavit, suo quoque interdum judicio de vera lectione interposito. Hæ annotationes funesti illius belli tricennalis Germanici calamitate Autori suo ereptæ nescio quo casu in Suffridi Sixtini bibliothecam pervenerunt, inde in Heinsianam, ac Goesianam, tandemque in Schurzfleischianam translatae. Ne vero diutius in hac delitescerent, ac eruditorum conspectum fugerent, Cl. Schurzfleischius eas in publicam lucem emittendi consilium cepit, quin & B. fratris Conradi Samuelis & Augusti Buchneri notas in Livium hucdum ineditas addere decrevit, si quis bibliopola sumptus in id faciendos suppeditare voluerit.

Interea hic speciminis loco exhibet ea, quæ Gebhardus ad Livii Librum I. observavit. Atque ex his nos etiam pauca exempli causa excerpemus. Sub finem præfationis pro: *orsis tantum operis*, in omnibus tribus Cod. Palatinis, ut & in edito Campani, legitur: *orsis tanti operis*, atque adeo *orsum* vel *orsa* substantive ponitur. Cap. I. pro: *duplex exinde fama est*, in Palat. I. legitur: *inde*, in II. *deinde*. Cap. III. in verbis: *rudimentum primum puerilis regni*, *primum* abundare, Gebhardus cum rationibus, tum Cod. Palat. auctoritate probat. Cap. VII. cum *partem abesse numero sensisset*, pergit ad proximam speluncam. Horum verborum ordinem & interpunctionem Gebhardus mutat & restituit h. m: cum *partem abesse sensisset*, numero pergit ad pr. sp. idque auctoritate Codicum Palat. I. & II. Numero enim idem esse, ostendit, ac cito. Sic Varro: *qui cito facturum se quid esse, ostendere volebat*, dicebat, numero id fore. Consentiunt Nonius & Festus. Cap. VIII. pro *adliciendæ multitudinis causa*, Palat. I. legit: *adliciendæ*. Cap. IX. *ecquod faminis quoque asylum aperuissent*? Palat. II. convenientius: *qui non faminis q. a. a.* Ibidem: cum *sua vice officio functus sit*, omnes III. Palat. cum Campano elegantius: *suum vicem*. Cap. XIV. *hærens in terga Romanus*. Palat. II. tergo. Cap. XXI. & *soli fidei solenne instituit*. In Palat. II. extat: *sed soli fidei*, &c. ex quo colligit Gebhardus, aliud quippiam præcessisse, & locum non esse integrum, atque operanti Criticorum in eo emendando frustra positam. Cap. XXIII. *in medium duces procedunt*. Palatini omnes: *prodeunt*. Ib. *quo propiores vos*, *hoc magis scis*. Palatini omnes concorditer: *quo propior es Volsis*. Cap. XXXII. *Numæ Pompilii regis nepos filia ortus*, vocem *nepos* omittit Palat. I. utpote supervacuam. Cap. XXXV. *centum in Patres legit*; in Pal. omnibus in abest. Cap. XXXVIII. *præsidiumque regie afflictæ*. Palat. I. *rei afflictæ*. Cap. XLVII. *muliebri dono regnum occupasse*. Sic Palat. II. & III. sed primus ordine & dignitate, *dolo*, multo sane aptius. Plura non addimus, cum vel ex his perspicuum esse possit, occurrere in animadversionibus illis, quæ cum sententiam locorum quorundam in omnibus hucdum editis Livii libris corruptorum restituant, tum locutiones nonnullas minus Latinas illi affictas emendent. Et hoc tanto libentius monemus, quod Gronovius, etsi lucubrationis istius Gebhardianæ sibi copiam fuisse, in Præfat. ad Livium innuat; nihil



nihil tamen eorum, quæ hætenus protulimus, attigit, si unicum præfationis Livianæ locum excipias, in cujus fine lectionem Codicum Palatinorum *Orbis tanti operis*, dubium, utrum ex his, an aliunde acceptam, retinuit.

## IV.

A FURTHER ACCOUNT of Bishop  
BULL's Posthumous Works.

I. I Have already said \* that these Posthumous Works consist of XX. Sermons, and V. Discourses. In the First Sermon, the Author asserts against the *Antinomians* and *Papists* the Necessity of Works of Righteousness, in order to Salvation, though the Reward of them is only to be expected from the free Grace and Mercy of God. There is a remarkable Passage in that Sermon, which I shall insert here for the Benefit of my Readers. It will appear from it that the *Romish* Clergy make it their chief Business to promote their own Interest, and to improve the Credulity of their Followers to their own Advantage. "It is evident, says the Bishop, that the Church of *Rome* in teaching this vile Doctrine, aims only at her own Interest and Advantage, and hath no Regard at all to the Honour of God, and the Good of Souls. It is absolutely necessary, she saith, for a Sinner to make an auricular Confession to, and be absolved by a Priest, though God hath no where said so: But it is not necessary for him to be contrite, or to repent of his Sins out of the Love of God, though God himself in his own Word hath an Hundred times said it is. That is necessary for the Honour and Gain of the Priest. The Trade of Auricular Confession must by any Means be kept up, because from thence they reap no small Gain; and besides by it they govern not only the silly common People, but great Men, and Kings and Princes,

\* See the First Extract of these Works in the last Memoirs.

by becoming Masters of their Secrets. "But is not the Doctrine of the Contrition as necessary for the Honour of God? Yes; "but the promoting of God's Glory in the Salvation of Souls, is the least of their Design or Business. Indeed it were easy "to shew how the whole Frame (*I beseech the Readers to mind these Words*) of the Religion and Doctrine of the Church of *Rome*, "as it is distinguished from that Christianity which we hold in common with them, "is evidently designed and contrived to serve the Interest and Profit of them that rule that Church, by the Disservices, yea, "and Ruin of those Souls that are under their Government. "What can the Doctrine of Mens playing "an After-game for their Salvation in Purgatory be designed for, but to inhaunce the Price of the Priests Masses and Dirges for the Dead? Why must a solitary Mass, "bought for a Piece of Money, performed "and participated by a Priest alone, in a "private Corner of a Church, be, not only "against the Sense of Scripture and the Primitive Church, but also against common "Sense and Grammar, called a Communion, "and be accounted useful to him that buys it, though he never himself receive the "Sacrament, or but once a Year; but for "this Reason, that there is great Gain, but "no Godliness at all in this Doctrine? "Why in their publick Eucharists must the "Priest only receive in both Kinds, and the "People be put off with a Piece of a Sacrament, against the plainest Texts of "Scripture, and the Practice of the Catholic Church, for at least a Thousand Years "after Christ (as some of the *Romanists* themselves have confessed) but that this "tends to the Advancement of the Honour "and Estimation of the Priest, as being "alone qualified to offer up an entire Sacrifice of Christ's Body and Blood? The sacrilegious Practice indeed came in first "upon the Pretence of the Doctrine of Transubstantiation; but Interest afterwards confirmed the Practice. Nay, "their very monstrous Doctrine of Transubstantiation, though it seems to be fallen on by Chance, in a most ignorant "Age, evidently serves the same Design. "Again, to what Purpose is there feigned "a Treasury of the Merits of Saints in the Church of *Rome*, and that under the Pope's "Lock



"Lock and Key, but to fill his Treasury with Money? And who has not heard of their Indulgencies of Pardon to the greatest Sins and Sinners, openly set to Sale, and made a Trade of? I might pursue the Argument farther, if time would permit; but this is sufficient to shew, by the way, that Gain, not Godliness, is the Design of the *Roman* Church; yea, that their Gain is their Godliness, as *St. Paul* said of some in his time, *1 Tim. VI. 5*. And therefore that we are concerned to take heed to what follows in the same place, *from such withdraw*. Indeed Christianity, the best of Religions, is, as they have taught it, truly become what one of their Popes is said to have called it, *only a gainful Fable*".

These are the Words of a Learned Prelate of the Church of *England*, who lived a most Exemplary Life, and died like a Saint \*. What he says upon this Head is the more valuable, because he was well skilled in the Writings of the Ancient Fathers, and a great Admirer of Primitive Christianity. I look upon Arbitrary Power as a dreadful Grievance, which Men have brought upon themselves by Reason of their Sins: But when Arbitrary Power and Popery go Hand in Hand, and support one another, how unhappy are those Nations that labour under those Two Evils †!

\* See the last Memoirs.

† I shall occasionally take notice of a Book, which I have just now read. It is entituled, *The Marquis de Langalerie's Reasons for renouncing the Popish Religion: With the Discourse addressed to him in the French Church of Frankfurt upon Oder, at his publick Abjuration of the Errors thereof. To which is added, the Testimonial of the University of Frankfurt upon Oder: And an Extract of the Deliberations of the Consistory thereupon. Translated from the French. London: Printed and Sold by Joseph Downing in Bartholomew-Close near West-Smithfield. 1713. In 8vo. pagg. 26. I shall only insert one Passage out of that Book. But what will you say, Sir, (says the Marquis de Langalerie) to the Thirteenth Motive, which powerfully engaged me to quit your Religion? 'Tis your Priests horrible profaning their most Holy Sa-*

II. III. In the Second and Third Sermons, the Author undertakes to prove from the Holy Scriptures and the Testimony of the Fathers of the Primitive Church, "that the Souls of Men subsist after Death, in certain Places of Abode provided for them till the Resurrection of their Bodies; and that this Intermediate State allotted to them by God is either happy or miserable, as they have been good or bad in their past Lives". Afterwards the Bishop proves at large, that the Doctrine of a Middle State of Happiness or Misery after Death is inconsistent with the Popish Doctrine of Purgatory.

crament of the Altar, which they call their God, when they compel a Reformed with the utmost Violence to receive it, upon Pain of being drawn on a Hurdle by the common Hangman, and lying unburied after his Death, though at the same time he declares that he does not believe that your Host is the real Body of Jesus Christ, and that he looks upon it at best to be but a Wafer, that was baked between Two Irons. If the Spirit of God had not forsaken your Church, could she ever have fallen into such a Profanation? Would she ever have cast her Pearls before those, whom she looks upon as Dogs, and give to those whom she calls Hereticks, that which she believes is the Sacred Body of Jesus Christ, and which they behold with extreme Horror?

Suffer me, Sir, to mention under this Head the Profanation of Holy Baptism, which is practised in your Church in so scandalous a Manner, when 'tis administered to Vessels and to Bells, as if they were reasonable Creatures, comprehended in the Covenant of God: 'Tis to me a Scandal I cannot get over. What, Sir, ought Baptism, that Holy Sacrament of our Regeneration, to be administered to Bells, to Vessels, to dead and inanimate Creatures? Is not this to mock God, and to jest upon the most venerable Mysteries of Religion? I tremble with Horror, when I call to Mind, that in *France* I stood Godfather to a Bell, which was baptized in the Name of the Father, of the Son, and of the Holy Ghost, after several ridiculous and extravagant Ceremonies.

IV. The



IV. The Fourth Sermon concerns the Holy Virgin. The Bishop considers her low and mean Condition, and the singular Favour which God was pleased to bestow upon her. In the next place, he shews what Respect is due to the Virgin upon that Account, and confutes the Doctrine of the Roman Catholicks concerning her Invocation. It will not be improper to insert here the following Passage. "We are astonished," says the Bishop, at the Doxology, which some great and Learned Men of the Church of Rome have not been ashamed to close their printed Books with: *Laus Deo Deiparaeque Virgini: Praise be to God, and the Virgin Mother of God* \*.

"We should tremble every Joint of us, to offer any such Recommendation as this to the Virgin Mary. Hear if you can without Horror, a Prayer of theirs to her. It is this:

"O my Lady, Holy Mary, I recommend my self unto thy Blessed Trust, and singular Custody, and into the Bosom of thy Mercy, this Night and evermore, and in the Hour of my Death, as also my Soul and my Body; and I yield unto thee all my Hope and Consolation, all my Distress and Misery, my Life and the End thereof, that by thy most Holy Intercession, and by thy Merits, all my Works may be directed and disposed, according to thine and thy Son's Will. Amen. What fuller Expressions can we use to declare our absolute Affiance, Trust and Dependance on the Eternal Son of God himself, than they here use in this Recommendation to the Virgin? Yea, who observes not, that the Will of the Blessed Virgin is expressly joined with the Will of her Son, as the Rule of our Actions, and that so as that her Will is set in the first place. A plain Snatch of their old blasphemous Impiety, in advancing the Mother above the Son, and giving her a commanding Power over him. Can they have the Face to say, that all this is no more, than desiring the Blessed Virgin to pray for them, as we desire the Prayers

\* I have read the following Words over the Door of a Monk's Cell at Cologne. Gloria Patri, & Filio, & Spiritui Sancto, Beatae Mariae, & Sancto Josepho, quando te aperio, exeo, & intro.

"of one another on Earth? And yet, this Recommendation is to be seen in a Manual of Prayers and Litanies printed at Antwerp, no longer ago than 1671. and that *permissu Superiorum*, in the Evening Prayers for Friday. A Book it is to my Knowledge commonly to be found in the Hands of our English Papists; for I had it from a near Relation of mine (who had been perverted by the Emisseries of Rome; but is since returned again to the Communion of the Church of England) who assured me that she used it her self by the Direction of her Confessor, in her private Devotions". The Invocation of Mary is such a gainful Contrivance, that the Romish Clergy will never part with it.

V. St. Paul's Thorn in the Flesh makes the Subject of the Fifth Sermon. The Author believes that it was some bodily Disease very painful and troublesome to the Apostle. Tertullian \* says it was a Pain in his Ear or Head. 'Tis reported, says St. Jerome †, that he often suffered a most grievous Pain in his Head, and that this was the Messenger of Satan to buffet him. The Bishop will not determine what particular Sickness or Infirmary of Body St. Paul was troubled with, whether a violent Head-ach, which was the Ancient Tradition, or the Cholick, as Aquinas upon the place tells us it was the Opinion of some, or the Falling Sickness, as others have imagined. He only maintains in general, that it was some bodily Disease or Infirmary. The Readers may see some Observations upon St. Paul's Thorn in the Flesh, in the II<sup>d</sup> Volume of these Memoirs, pag. 330, 331.

VI. The next Discourse is a Visitation Sermon, wherein the Author shews that the Priest's Office is difficult and dangerous. The Priestly Office requires, says the Bishop, a very large Knowledge, a great Prudence, an Exemplary Life. "A Priest must have Knowledge, not only to spend, but to keep; not like those that live from Hand to Mouth, or whose Stock of Knowledge is quickly spent in a few Sermons, but he must have something still reserved and laid up in

\* De Pudicitia, cap. 13.

† In his Notes upon Gal. IV. 13.

"Store".



"Store". A Divine ought to be Master of all Arts and Sciences: He ought at least to be well skill'd in Positive, Polemical, Moral, and Casuistical Divinity. The Holy Scripture is the Source, out of which he must fetch the Principles of all Theology. How many things are necessary to have a right Understanding of the Sacred Writings! 'Tis certain that rightly to understand the Sacred Scriptures is a very difficult thing, especially for us, who live at so great a Distance from those Times wherein they were written, and those Persons and Churches to whom they were directed. 'Tis no slender Measure of the Knowledge of *Antiquity, History, Philology*, that is requisite to qualify a Man for such an Undertaking. They know nothing of the Holy Scriptures, that know not this. And therefore those unlearned and ignorant Men, that venture on the *Exposition* of Scripture, being perfect Strangers to these Parts of Learning, must of Necessity wrest them to their own and their Hearers Destruction."

The Author makes Excellent Reflexions upon those Ministers of the Gospel, who dishonour their Character by their ill Lives. The Priest (says he) that is not *cloathed with Righteousness*, though otherwise richly adorned with all the Ornaments of Human and Divine Literature, and those gilded over with the Rays of a Seraphick Prudence and Sagacity, is yet but a naked, beggarly, despicable Creature, of no Authority, no Interest, no Use or Service in the Church of God. The Unholy Teacher, let him preach never so well, discourseth to little Purpose: There will be no Life in his Doctrine, because his Life is so destitute of the Spirit of Holiness: He will sooner damn his own Soul than save any Man's else. His Discourses, though armed with the most powerful Oratory, will serve to move no other Affection in his Hearers than that of Indignation against his Hypocrisy and Impudence, to hear him excellently declaim against a Vice, of which himself is notoriously guilty—— And when a Man's Authority is thus lost, he becomes a thing wholly useless in the Church of God. Useless, did I say?

"'Twere well if that were all. He is the most pernicious Creature that moves on God's Earth: He serves to the worst Purposes, to make Men Atheists, Infidels, or Hereticks. Learned and Knowing Men, of ill Lives, have been always the greatest stumbling-Blocks in the Church of God: Their Fall is not single, but attended with the Ruin of many others——"

The Bishop adds, "that the wicked Teacher sins with the highest Aggravation of his Guilt, and the least Hope of his Repentance: He is the greatest and most desperate Sinner."

"The greatest Sinner; for either he is a Person of more than ordinary Knowledge, or he is not: If not, he sinned greatly in undertaking that Office, to which so great a Knowledge is requisite: If he be, his Knowledge doubtless increaseth his Guilt. For he that knows his Master's Will, and doth it not, shall be beaten with many Stripes. Besides, he must needs sin with a very strange Assurance, by living in that Wickedness which he daily reproves and preaches against, and so becomes *αὐτοκατακριτὴς*, a condemned Man from his own Mouth."

"But that which I chiefly urge is this: The wicked Teacher is, of all Men living, in the most hopeless and desperate Condition——What Remedy is likely to work this Man's Cure and Repentance? Will the dreadful Menaces and Threats of God's Word fright him? No: These are daily thundered out of his own Mouth, and yet to him they are but *bruta fulmina*. Will the gracious Promises of God allure him? No: He daily charms his Hearers with these, but remains himself as the deaf Adder. Will those Excellent Books of Learned and Pious Men, that he reads in his Study, work any Good on him? No: He that slight's God's Word, will little regard the Words of Men. Will the publick Prayers make him serious? No: He daily reads them, and his daily Practice is contrary to his daily Prayers. Will a Medicine compounded of the Flesh and Blood of the Son of God (I mean the Holy Eucharist) do the miserable Man any Good? No: He hath frequently

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received



" received those dear Pledges of his Saviour's Love, and yet is still as bad as ever, and so hath trodden under Foot the Blood of the everlasting Covenant, wherewith he should have been sanctified. The Lord look upon this Man; for there is no Hope of him without a Miracle of Divine Mercy".

VII. Our Author undertakes to shew in the next Sermon, that there are different Degrees of Glory and Happiness in Heaven; and confutes the Objections raised against that Doctrine.

VIII. The Title prefixed to the Eighth Sermon is this: *Everlasting Life hoped for by good Men, under the Old Testament; and that the Consideration of the Vanity of the present Life is an effectual Means to make us fix our Minds upon things eternal.*

IX. In the Ninth Sermon the Bishop shews, *What that Worthiness is, and wherein it consists, which is required of those that shall be Partakers of the future Heavenly Glory.*

X. I have already given an Account of the Tenth Sermon in the last Memoirs, to which I refer the Readers.

XI. XII. In the Two next Sermons the Author proves the Existence of Angels, and treats of their Nature; and of their Office towards the Faithful.

XIII. The Thirteenth Sermon is a most Excellent Discourse. The Author shews that set Forms of Prayer in the publick Worship of God, were practised from the very Beginning of Christianity, and are not only Ancient, but useful and necessary upon many Accounts. The following Passage deserves to be inserted here for several Reasons. " Indeed the Exercise of the publick Worship of God in set and prescribed Forms, hath been the Practice of all settled Churches of God, not only ever since Christianity, but also before our Saviour's Coming into the World. All the Learned know, that the Ancient Church of the Jews before Christ had set Forms of Prayer, which they used in their Temple and Synagogues, as also the Jews have at this Day. And indeed many of those Forms are very good

and Excellent, and have no other Fault to be found in them, but that they do not end as the Prayers of us Christians do, through Jesus Christ our Lord. Nay, it is very observable, that our Lord Christ himself, when he recommended to his Disciples, upon their Desire, a Prayer to be used by them, (that which we call *The Lord's Prayer*;) he did not form an entirely new Prayer, in Words of his own Conception, but took out of the Ancient *Euchologies*, or Prayer-Books of the Jews, what was good and laudable in them, and out of them composed that Prayer. The very Preface of the *Lord's Prayer*, *Our Father which art in Heaven*, was the usual Preface of the Jewish Prayers. And all the following *Petitions* are to be found, almost in the very same Words, in their Prayer-Books.

" He that doubts of this, if he understands the Learned Languages, may be satisfied by consulting *Drusius* and *Capellus*, in their Notes upon the Sixth Chapter of *St. Matthew*, the Ninth and following Verses. And the Reflection of the Learned *Grotius* upon this is very remarkable: So far was the Lord himself of the Christian Church from all Affectation of unnecessary Novelty. Our Saviour in this Instance hath plainly shewn us, what Respect we ought to have for Forms of Prayer anciently received and approved by the Church of God. And indeed it were no difficult thing to shew, that many of the Offices and Forms of Prayer, and other religious Institutions received in the Church of Christ, are in their first Original to be referred as due to the Piety and Devotion of the Church of God before the Coming of Christ in the Flesh: Christianity being no Innovation, but only the Perfection of the Old Religion; and it being the same Spirit of Christ that governed the Church of God, both under the Old and New Testament".

The Bishop observes, among other things, that set Forms of Prayer are useful and necessary to prevent Impertinences and Extravagances in the publick Worship of God: " If the Prayers of the Church (says he) were left to the private Conceptions or Extemporary Effusions of every Minister of the Church, what a lamentable Worship, and Service of God, should we have in



" in many Congregations? We had sad Experience of this in those Days, when our *Liturgy* was laid aside: What Impertinencies, what Tautologies, what bold and familiar Addresses to the Divine Majesty? What saucy Expostulations with Almighty God? Yea, what Blasphemies were heard in the Houses of God from the Men of those Times? The Author adds, that the principal Men and chief Leaders were guilty of those extravagant Expressions, and that he could give sad Instances of it, were it not that he does not *delight to rake in that Dunghil*.

XIV. In the next Sermon the Bishop undertakes to prove these Two Propositions.

1. *That the Doctrine of the Recompense of Reward, to be bestowed on the Righteous after this Life, was understood and believed by the People of God, before the Law was given.* 2. *That it is lawful to serve God with Respect to, or in Hope of the future Heavenly Reward.*

XV. The Author shews in this Sermon, that many have a *Form or Shew of Godliness, without having the Reality of it.*

XVI, XVII. *Prosperity and Adversity* are the Subjects of the Two following Sermons.

XVIII, XIX. In the next, the Author shews the *Folly of glorying in Wisdom, Might, or Riches*; and in the Nineteenth, that *Man's Dependance on God is his best, and only Security.*

XX. The last Sermon runs upon the *Shortness and Uncertainty of Life, and the Use of it in Religion.* Those Sermons are very Solid and Judicious, and worthy of that Excellent Prelate by whom they were composed. I proceed to the Five Discourses.

I. The First is entituled, *The Doctrine of the Catholick Church for the First Three Ages of Christianity, concerning the Blessed Trinity, in Opposition to Sabellianism and Tritheism.* The Author explains the Doctrine of the Trinity in the following Manner. God, says he, is a pure eternal Mind, free from any Mixture of Matter. Now an Eternal Mind must needs have in it from Eternity, an *Ενωσις* or *λόγος*, a *Nation or Conception of it self*, called by the Schoolmen *Verbum mentis*; nor can any one conceive God without it. This

*Word in God cannot be, as it is in us, a transient, vanishing Accident; for then the Divine Nature would be compounded of Substance and Accident, which would be repugnant to its Simplicity; but it must be a substantial subsisting Word. This Word is not divided, but distinct from the Eternal Mind, from whence it proceeds.*

If it be objected, that all this being granted, proves only Two Hypostases in the Godhead, not a Trinity; the Author answers, 1. That what has been said proves that a Distinction of Hypostases in the Godhead is very consistent with its Simplicity; nay, that from the true Notion of the Simplicity of the Godhead, such a Distinction necessarily follows. 2. If there are Two Hypostases in the Godhead, there may be a Third. The Author goes on thus: "Indeed I do not remember, that any of the Fathers of the Three First Centuries have attempted to explain distinctly the Procession of the Holy Ghost from the Father and the Son, or from the Father by the Son; there being little or no Dispute concerning the Divinity of the Holy Ghost, till *Macedonius* appeared, and disputed the Faith of the Church in that Article. For before him all the *Antitrinitarians* of what Sort soever, chose especially to oppugn the Divinity of the Son of God, taking Occasion from those Texts of Scripture, which respect his Human Nature, and that Oeconomy which for our Salvation he took upon him. Which Pretence, seeing they had not to make Use of in disputing against the Godhead of the Holy Ghost, they thought it best to say nothing of it, contenting themselves in opposing the Divinity of the Son, and by Consequence to overthrow that of the Holy Spirit. But in general I have observed, that those Primitive Fathers held the Holy Ghost to be as it were *Vinculum Trinitatis*, the Bond of the Holy Trinity, the Union of Father and Son. Hence some Ancient Doxologies run thus, *Glory be to the Father and the Son in the Unity of the Holy Ghost.* And the most Learned Christian Philosopher *Athenagoras*, who flourished very near the First Succession of the Apostles, expressly affirms the Father and the Son to be one *ἐν ὁμοῦ πνεύματι*, i. e. by the Unity of the Spirit; which I think imports the same thing with what St. Au-



" *gustin* and other later Fathers say that the Holy Ghost is *Amor Patris & Filii*". I think it appears from this Passage, that we have not so clear a Notion of the Holy Ghost, as we have of the Divine Logos.

II. Here follows the Title of the Second Discourse. *The principal Parts and Branches of the Pastoral Office, with Rules and Directions for the due Performance of each of them. In a Charge to the Clergy of the Diocese of St. David's.* This Discourse contains many Excellent Precepts. I shall only take notice of Two. The Bishop tells his Clergy, that " the Prayers of the Church ought to be read *distinctly* and *leisurely*; not to be galloped over, as the Manner of some is, who read the Prayers so fast, that they outrun the Attention and Devotion of the People, not giving them time to join with them, or to make their Responses in their due Places. This Rule is to be observed in reading the Prayers throughout, but especially in reading the *Decalogue* or *Ten Commandments* in the Second Service. There are some that read the Commandments so thick one upon another, that the People have not time to add that Excellent Prayer to each of them, *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

The Bishop appears very much displeased with those Clergymen who neglect their Studies. " An idle Person (says he) in any Calling whatsoever is very contemptible; but an idle and lazy Parochial Priest is of all Mortals the most contemptible and inexcusable. What! So much Business, and that of so great Importance as the Salvation of Mens Souls, and yet idle? For the Lord's sake shake off Sloth, rouse up and bestir your selves in the Business of your Calling, remembering that the Souls of your People, and your own Souls are at Stake".

III The Title of the Third Discourse is expressed in these Words. *Concerning the Spirit of God in the faithful; how and in what Manner it doth bear Witness with their Spirits, that they are the Children of God; and what Degree of Hope or Persuasion concerning their Adoption, this Witness of the Spirit doth ordinarily produce in the Faithful.*

IV. The next Discourse is an Answer to a Tract of Mr Gilbert Clerke, formerly Fellow of Sidney College at Cambridge, entitled, *Antenicensismus. Breves Animadversiones in Tractatum Gilberti Clerke Angli, cui titulus Antenicensismus. quatenus in eo brevis Responsio ordinatur ad D. G. Bulli Defensionem Fidei Nicenæ.* This Piece is attended with a Translation.

V. In the Fifth Discourse the Author treats of the First Covenant, and the State of Man before the Fall, according to Scripture, and the Sense of the Primitive Doctors of the Catholic Church. The Readers will find at the End of Bishop Bull's Life a short Account of this Tract, drawn up with great Judgment and Perspicuity by the Author of that Life.

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V.

BALTHASARIS CASTILIONIS  
Comitis Libri IV. De Curiali,  
five Aulico ex Italico Sermone  
in Latinum conversi, Interprete  
BARTHOLOMAEO CLERKE.  
Recensuit SAMUEL DRAKE,  
A.M. Coll. Div. Joh. Cantabr. Soci-  
us Cantabrigiæ. Typis Academicis:  
Impensis Gulielmi Innys ad In-  
signia Principis in Cœmeterio D.  
Pauli, Londini. MDCCXIII.

That is, *THE COURTIER* of Count  
BALDESAR CASTIGLIONE  
translated out of Italian into Latin by  
BARTHOLOMEW CLERKE;  
and now revised and reprinted by  
SAMUEL DRAKE, Fellow of  
St. John's College at Cambridge.  
Cambridge. 1713. in 8vo. pagg.  
297. To be Sold by William Innys  
at the Prince's Arms in St. Paul's  
Church-yard.

COUNT



" **C**OUNT *Baldesar Castiglione*, the Author of this Book, was an Excellent Wit, and had a perfect Understanding of all that Learning, which is called the Knowledge of Men and Manners. He was the great Favourite in the Court of *Urbino*, and a publick Minister from *Guido Ubaldi*, Duke of that Place, to the Pope, the Kings of Spain and England, and several other Princes. His particular Embassy to King *Henry VII* of England was to receive the Garter for the said *Guido Ubaldi* his Master. The Patent for his Deputation is set down at large in the Appendix to Mr. *Asmole's* History of the Garter, Numb CXXV. Tho' *Crescimbeni* in his *Istoria della Vulgar Poesia*, &c. in his Elogy upon Count *Castiglione*, says that he himself was Knight of the Garter; which is undoubtedly a Mistake 'Tis Honour enough for Count *Castiglione*, that amongst so many fine Gentlemen, so many Persons of Quality and Learning, as at that time made up the Court of *Urbino*, he was chosen from all the rest to represent the accomplished *Guido Ubaldi* at the Ceremony of his Installation to that most Noble Order.

" His Courtier was always looked upon as a Masterpiece in that Kind, and the several Impressions it has bore at *Venice*, *Florence*, *Lyon*, and other places, are a sufficient Argument of its Value and Reception. Soon after it was published in *Italian*, 'twas translated into *Spanish* by *John Boscan*, an Eloquent *Castilian*; which he undertook by the Encouragement of *Garcilasso de la Vega*, that great Master of Wit and Learning, and Ornament of his Country; who has himself prefixed a Preface to the *Spanish* Edition in Commendation of the Author, and his Friend the Translator. In 1580. *Gabriel Chappuys*, a Man of Letters and Note amongst the *French* Historians, translated it into that Language. After that, Sir *Thomas Hoby* translated it into *English*, and printed it in 4to. in Three Columns together with the *French* and *Italian*. Sir *Thomas Hoby* was a fine Courtier, and an Excellent Scholar; but the *English* Tongue is so much altered and improved since those Days that what was thought at that time an Elegant Translation is hardly intelligible now, or at

" least not to be read with any Manner of Pleasure. In the Year 1571. *Bartholomew Clerke* from the *Italian* translated it into Elegant *Latin*. He was a Man of great Reputation for Oratory both at Home and at *Paris*, where he had formerly studied; He was Fellow of *King's-College* in *Cambridge*, Doctor of Laws, and made Dean of the Arches by Archbishop *Parker*, before he was Six and Thirty Years of Age. I mention this; for, when *Robert* Earl of *Leicester* (who was an Enemy to Dr. *Clerke*, because my Lord *Buckhurst* and Archbishop *Parker* were his Friends) had prevailed with Queen *Elizabeth* to command the Archbishop to remove Dr. *Clerke* from his Office in the Arches, the Two principal Articles against him were his Nonage, and Inability. To the First, Dr. *Clerke* replied in his Petition to the Queen that by the Laws a Man might be a Bishop at Thirty, and therefore that it were hard, if not an Official to a Bishop at Six and Thirty; and that Dr. *Tale*, and Dr. *Weston*, his immediate predecessors, were both of them younger than him, when they were admitted to that Office. To the other Objection he answered, that whosoever should except against him for Insufficiency, he would undertake to dispute with him, and so with all the Lawyers in the Realm, who should make that Exception, either before her Grace (the Queen) or in any University. The Archbishop and my Lord *Buckhurst* stood firm to Dr. *Clerke* in this Affair; but when the Archbishop saw that notwithstanding all that had been done or offered, the Matter was like to go against Dr. *Clerke*, he writ a Letter to the Queen with his own Hands, wherein he stretched all his Rhetorick to dissuade her Majesty from her Resolution of removing Dr. *Clerke*; and it seems to have had its Design. This Letter is printed in the Appendix to Mr. *Strype's* Life of Archbishop *Parker*, Numb LXXIX. A Second time by the Instigation of the same Lord, the Queen was for removing him; and then the Lord High Treasurer *Barleigh* interceded for him, and kept him in his Preferments.

" Before that, upon another Occasion, my L<sup>d</sup> *Barleigh* had received this Testimonial of Dr. *Clerke* from under the Hands of Dr. *Byng*,  
the



“ the then Vicechancellor, and Dr. *Whitgift*,  
 “ the then Regius Professor of Divinity  
 “ in *Cambridge*. Not only that he had tak-  
 “ en his Degree of Doctor of Civil Law,  
 “ but that as well in replying as answering  
 “ he did so learnedly demean himself, that  
 “ he had thereby not only much increased  
 “ the good Opinion long since conceived of  
 “ his Towardness, but also obtained a right  
 “ commendable Report of those that bore  
 “ the chief Name amongst them for that  
 “ Faculty.

“ He was a Person of so great a Reputa-  
 “ tion as to deserve the Favour of Arch-  
 “ bishop *Parker*, the Lord High Treasurer  
 “ *Burleigh*, the Lord *Buckhurst*, and *Edward*  
 “ Earl of *Oxford*, the greatest Patrons and  
 “ the best Judges of Learning in those Days.  
 “ These Two last have testified their Opini-  
 “ on of this Translation in Two Letters  
 “ prefixed to it; and Dr. *Caius*, a great  
 “ Critick, has added a Third; wherein he  
 “ congratulates his own Country of *England*,  
 “ in which such an one is born, before  
 “ whom he should prefer very few *Roman*  
 “ Writers even in their own *Roman* Lan-  
 “ guage and Eloquence. Dr. *Caius* praises  
 “ him mightily for a sweet Pronunciation  
 “ and a graceful Delivery, almost singular  
 “ to himself: He professes he never knew  
 “ any of our own Nation, or Foreigner,  
 “ that without Premeditation spoke so solid-  
 “ ly and nervously, or with so easy a Flow  
 “ of Speech confuted *extempore* those with  
 “ whom he was engaged in Dispute. In short,  
 “ he was a very good Scholar, had an Excel-  
 “ lent pure *Latin* Style, and was a great  
 “ Judge in all Polite and Human Learn-  
 “ ing.

“ After this Account of the Author and

“ Translator, there needs little to be said in  
 “ Commendation of this Book, which fully  
 “ comes up to the Character of them both  
 “ in fine Sense and a pure *Roman* Elocution.  
 “ 'Tis divided into Four Books, and is writ  
 “ after the *Italian* Manner, in a pleasant  
 “ way of Dialogue and Controversy. The  
 “ First Book treats upon Arms and Letters  
 “ in general; under the latter, of Langua-  
 “ ges, Style, Musick, Sculpture, and Paint-  
 “ ing, with an Admirable Dispute about  
 “ the Preference of these Two last, in  
 “ which the Author has shown himself a  
 “ perfect *Italian*. The Second Book lays  
 “ down Rules for a Decency in Habit, and  
 “ a just Behaviour in Conversation. The  
 “ Third describes the fine Lady. The  
 “ Fourth treats upon Love and Civil Know-  
 “ ledge.

“ This *Latin* Translation was first pub-  
 “ lished in 1571. and after that in a few  
 “ Years time bore at least Ten Editions.  
 “ Since 1620. there has been none in *England*.  
 “ 'Tis now published again upon fine Paper,  
 “ and in a very fair Character; and may be  
 “ of good Use and Entertainment to such of  
 “ the young Nobility and Gentry, as love a  
 “ pure *Latin* Style, and desire to attain a  
 “ Behaviour suitable to their Quality, for-  
 “ med to the exactest Rules of Learning, and  
 “ the nicest good Sense.

“ I shall only add Mr. *Ascham's* Judgment  
 “ of this Treatise, pag. 60. in the last Edi-  
 “ tion of his *School-Master*, To join Learning,  
 “ says he, with comely Exercises, *Conto Bal-*  
 “ *desar Castiglione* doth trimly teach; which  
 “ Book advisedly read, and diligently followed  
 “ but one Year at Home in *England*, would do a  
 “ young Gentleman more Good, I wist, than  
 “ Three Years Travel Abroad spent in *Italy*.

### LEIPSICK.

“ **B**Runsvigæ Vir juvenis doctissimus,  
 “ Jo. Christianus Biel in eo est, ut  
 “ glossas colligat ex *Hesychio*, quibus ille  
 “ V. & N. T. loca exposuit. Has, cum  
 “ versione & observationibus Philologico-  
 “ Criticis edet sub tit. *Hesychius Sacer*. Quo  
 “ ipso, cum in singulis paginis difficillimas  
 “ ex toto sacro Codice voces explicatas de-

“ derit doctissimus Grammaticus, rarus ta-  
 “ men sit & ab omnibus consuli nequeat,  
 “ non ingratis *φιλοβιβλοις* operam præsti-  
 “ turum sperat. Ea enim occasione multa  
 “ illius loca pristinae integritati restituet, &  
 “ vindicabit. E. g. ostendet, pro *ἡραγείων*  
 “ *τα* legendum esse *ἡραγείωντα* ex Lev.  
 “ XXII. 22. pro *ἡλατο*, *ἡλατο* Jud. XIV.  
 “ 6. pro *Ἀντανάρις*, *Ἀντανάρις* Ps. X. 5.  
 “ pro *Ἐχάλασαν*, *Ἐχάλασαν* Ps. XVIII. 45.  
 “ pro



pro 'Ευελζων, 'Ευελζ P. XLVIII. 2. pro  
 'Ετεκτονον, 'Ετεκταννον Psalm CXXIV. 3.  
 pro δπ' τα ταύρα in v. Σανς, δπ' την θύραν  
 Cant. VIII. 9. pro Συμφιδης, Συμφιδης  
 Jer. XXII. 19. XLIX. 20. pro Καπαδον,  
 Καπαδον Jer. XLVIII. 25. pro Καρδίας,  
 Καρδίας βυδς, Καρδίας Καλαδίας, βυδς  
 Jon. II. 3. pro 'Ιμασ, 'Ιμασ A. XXII.  
 25. pro Καταρπύσαι, Καταρπύσαι 1 Thess.  
 III. 10. Heb. XIII. 21. pro 'Ηρημον, 'Ηρη-  
 μον, 'Ηρημον, 'Ηρημον 1 Tim. II. 2. &c.  
 Ostendet præterea, male nonnullos in  
 emendando Hesychio processisse. Sic Pal-  
 merius pro Σεβασμ substituit Σεβασμα;  
 cum tamen sit vox Hebraica, eademque,  
 qua Hesychius producit, forma occurrat  
 Jes. XVI. 8. Idem pro Σταδμδν, Σταδμδν  
 Hesychium scripsisse suspiciatur: Σταδμδς,  
 Σταδμδς; cum potius respexerit ad  
 illa Jeremie: Τίς δώη μοι ἐν τῇ ἐρήμῳ στα-  
 δμδν Σταδμδν, c. IX v. 2. Quamvis expli-  
 catio Grammatici hic desideretur, Librarii  
 incuria procul dubio omissa. Ut & alibi  
 factum. Restitui autem posse videtur ex  
 v. Σταδμδν hunc in modum; Σταδμδν  
 Σταδμδν, τὸν ἐν τῇ ἐρήμῳ στα-  
 δμδν pro σταδμδν Sopingius legit κῶ-  
 νια. Sed fallitur. Hesychius enim expo-  
 nit locum Amos, VII. 14. ubi Propheta  
 appellatur κῶνια τὰ σταδμδν. Rursus  
 falli videtur, quando pro Τερχωσαι legit  
 Τερχωσαι. Reperit enim Noster, Τε-  
 ρχωμα Ezech. XXIV. 17. usurpari de tali  
 capitis operimento, quo in luctu velati  
 processerint. Inde igitur Τερχωσαι pro  
 sepultura ipsa metonymice adhiberi putat.  
 Sed vel ex his patet, quantum ex eo libro  
 utilitatis sit sperandum.

# P A R I S.

Father Honoré de Sainte Marie, a barefooted  
 Carmelite, has newly published several  
 Reflections upon the Rules and the Use of Cri-  
 tique, with respect to the History of the Church,  
 the Works of the Fathers, the Acts of Ancient  
 Martyrs, and the Lives of Saints; and upon the  
 Method proposed by a Modern Writer to make a  
 Translation of the Bible more exact than any of  
 those that have been printed hitherto: With  
 Historical, Chronological, and Critical Notes.

Reflexions sur les Regles & l'Usage de la Cri-  
 tique, touchant l'Histoire de l'Eglise, les Ouvra-

ges des Peres, les Actes des anciens Martyrs, les  
 Vies des Saints; & sur la méthode qu'un Ecri-  
 vain a donnée pour faire une Version de la Bible  
 plus exacte que tout ce qui a paru jusqu'à présent:  
 Avec des Notes Historiques, Chronologiques, &  
 Critiques. Paris. 1713. Two Volumes in  
 4to. Vol. I. pagg. 306. Vol. II. pagg. 336.

The Author is of Opinion, that the Cri-  
 tical Art is not come yet to such a Degree of  
 Exactness, as is generally believed. He  
 undertakes to prove that Proposition, and to  
 point out the most effectual Method to raise  
 Critique to the highest Perfection. This  
 Work is divided into Seven Dissertations.

The First treats of the Critical Art in ge-  
 neral. Father Honoré considers its Nature,  
 and Usefulness, and shews how it has con-  
 tributed to the restoring of the Sacred Text,  
 the Acts of Saints, Ecclesiastical History,  
 Theology, Human Arts and Sciences. At  
 the End of this Dissertation, he gives a short  
 Historical Account of the Critical Art, and  
 says that the chief Observations, to be found  
 in this Work, concern Father Simon, Mr. de  
 Tillemont, Dr. Dupin, Father Alexandre, Mr.  
 Baillet, and Father Ruinart. The Author  
 acknowledges the Merit of those Criticks,  
 and bestows a just Encomium upon them.

The Second Dissertation consists of Two  
 Parts. In the first, Father Honoré examines  
 the principal Rules of Critique, which con-  
 cern Ecclesiastical Authors; and because  
 those Rules appear to him very reasonable,  
 he chiefly enquires whether they have been  
 exactly observed by the Criticks. In the  
 Second Part, he makes several Reflections  
 upon those Proofs that are grounded on spu-  
 rious, doubtful, and Apocryphal Books, up-  
 on the Testimony of inconsiderable Authors,  
 and upon the Authority of those Writers,  
 who lived above a Hundred Years after those  
 Facts which they relate. These Observa-  
 tions are attended with Remarks upon the  
 Proofs taken from Manuscripts.

Father Honoré having discoursed of the  
 First Foundation of Critique, viz. Authority,  
 proceeds to the Second, viz. Conjectures,  
 which make the Subject of his Third Disser-  
 tation. He takes a Survey of all the Rules  
 grounded upon the Silence of the Ancients,  
 and upon Possibility, Probability, Inscripti-  
 ons, false Dates, the Time and Style of  
 Authors, &c.

The



The *Fourth* Dissertation contains the Author's Reflections upon these Critical Rules, which relate to the Acts of Ancient Martyrs. It is divided into Two Parts, the First whereof concerns Father Ruinart's Collection of Genuine and Select Acts of Ancient Martyrs; and the Second, the Critical Rules laid down by Mr. Baillet and Mr. de Tillemont to distinguish the false and spurious Acts of Ancient Martyrs from the true ones.

In the *Fifth* Dissertation, Father Honore de Sainte Marie discourses of Father Simon's Critical Rules to make a Translation of the Bible more exact, than any of those that have been published hitherto.

The *Sixth* Dissertation runs upon the Use of Critique as to Church History, and the Works of Ecclesiastical Writers.

In the *Seventh*, the Author treats of the Imperfections which attend the Use of the Critical Art, and shews how they might be avoided. Besides Authority and Conjectures, he admits Two other Principles, viz. Tradition and the Practice or Consent of the Churches. He also lays down several Rules to make Use of those Four Principles.

#### P A R I S.

**T**HE New Edition of the *Perfect Trader* is just come out.

*Le PARFAIT NEGOTIANT, ou Instruction generale pour ce qui regarde le Commerce des Marchandises de France, & des pays etrangers. Pour la Banque, Change, & Rechange. Pour les Societes ordinaires, en commandite, & anonymes. Pour les Faillites, Banqueroutes, Separations, Cessions, & abandonnements de Biens. Pour la maniere de tenir les Livres Journaux d'achats, de vente, de caisse, & de raison. Des Formulaires de Lettres & Billets de Change, d'Inventaire, & de toutes sortes de Societes. Comme aussi plusieurs Pavees ou Avis & Conseils sur diverses matieres de commerce tres importantes. Par le Sieur Jacques Savary. Septieme Edition, revue, corrige'e, & augmentee sur les Manuscrits de l'Auteur, ensemble des nouvelles*

*Ordonnances, Arrêts, & Reglemens intervenus sur le fait du Commerce & des Manufactures. Par le Sieur Jacques Savary des Brullons son fils. Avec l'Art des Lettres de Change du feu Sieur Du Puis de la Serra, Avocat en Parlement, & le Traite des Changes etrangers du Sieur Claude Nolor. Tome premier. A Paris, rue S. Jacques, chez Michel Guignard & Claude Robustel, pres la Fontaine S. Severin, à l'Image S. Jean. 1713. in 4to pagg. 1621.*

#### B R U S S E L S.

**A** Collection of Letters, written by Lewis XII. and Cardinal George d'Amboise, has been lately published, without informing the Readers where they have been found.

*Lettres du Roy Louis XII. & du Cardinal George d'Amboise, avec plusieurs autres Lettres, Memoires, & Instructions ecrites depuis 1504. jusques & compris 1514. divisees en quatre Tomes, & enrichies de portraits en Taille-douce. Brussels. 1712. Four Volumes in 12o. pagg. 289, 308, 328, and 383.*

Here follows one of those Letters, written by Lewis XII. to the King of Castile. "Tres Haut & tres Puissant Prince notre tres cher & tres amé Frere & Cousin. Par la main de Courteville votre Ambassadeur, resident ici, avons receu une lettre que vous avés nagueres écrite, contenant le grand desir, affection & bonne volonté que vous avés de vivre avec nous en toute bonne & fraternelle amitié & intelligence, dont tant que faire pouvons vous mercyons, & vous avertissons que à nous n'a tenu, ne tiendra que ainsi ne se fasse, & nous trouverés toujours en tel & semblable vouloir que le vostre, ainsi que par effet vous & chacun pourrés cognoistre, priant Dieu à tant tres Haut & tres Puissant Prince notre tres cher & tres amé Frere & Cousin, qu'il vous veuille tenir en sa sainte garde. Ecrit à Blois le 22. jour de Septembre 1505".

**L O N D O N:** Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 6 d.)